2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

223 224 Eagle-trapping expeditions were organized for a dual purpose, namely, the securing of feathers and of a winter's supply of meat and hides. Crows Heart thought that, taken year after year, the meat and hides secured had greater worth than the feathers. As he explained, it was not unusual to return without feathers, but game was always abundant once one reached territory not ordinarily hunted in. He remarked, on many occasions, that a village as a unit would never go to rough country on a summer hunt, as there would be few buffaloes there, and it would be difficult to surround them because of the uneven topography. There was the further danger of ambush. The rough lands were hunted over by small bands, chiefly eagle-trappers and war parties.

223 224 505 The appearance of ice on the edges of streams was the signal for the eagle-trapping expedition to return to the village. Before horses became numerous in the villages, it was customary to travel overland to the trapping sites, where bullboats were made of buffalo and elk hides for floating back the meat and hides to the village. In order not to be caught along the way by a sudden freezing of the river, it was imperative that trapping cease immediately with the first appearance of cold weather.

224 257 281 While in the trapping camp, the women received the meat and hides brought in by the men. The meat was cured on scaffolds, and the hides were dried or made into bullboats. Special effort was made to secure mountain sheep, as the badlands were the habitat of these prized animals, used for men's shirts and women's dresses, since their skins tanned softer than any other hide. Bears Arm, in explaining the importance of the meat and hides secured on these expeditions, stated that single women tried to marry young men so they could go along to help cure the meat and hides, knowing they might marry one so lucky as to kill a white buffalo.

[581]

223 361 171 221 621 Mandan tradition appears devoid of reference to recent division of a village population into small eagle-trapping bands during the winter. Such is not the case with the Hidatsa, however. In the Earthnaming ceremony of the Hidatsa there is reference in the myth to the division of the village into small bands camped along the Little Missouri River in eagle-trapping lodges during the winter. At least two of the clans, the Maxoxati and